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Reiteratio, Gradatio et Melioratio Tincturæ
Lapidis Philosophorum Augmentatio

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THE ARCHBISHOP OF ROANE'S QUESTIONS ON ALCHEMY ANSWERED BY WILLIAM DE CONES 1216.

Copied from an antient Manuscript.

1805

Questions Essential.

First Question

Revd Father thou demandest of me whether the worke of this Mastery may be done and made of the Lights alone, that is of ☉ ☾ ☽, and of the Water of Life or not, ☿. how?

Answer. — It may be done as I shall shew unto thee in the end of these questions.

II Question.

Thou demandest also whether our Mastery may be made only of water of Life and of one of the said Lights or not?

Answer. — It may.

III Question

Thou demandest of me whether it can be made of Luich wa-

water alone, without any addition, or not?

I answer, Nay. For mercury worketh not unless he be cast into and inclosed within the matrix of the female, to the intent he may be nourished thereof. and our earth is the female and the mother is ☿.

IV Thou demandest, as our mastery may be made alone wherefore do we put thereto an imperfect body?

To this I answer that the work is the sooner accomplished, and the colours which the Philosophers have shewed appear more ordinarily therein according to their sayings than otherwise.

V Thou demandest whether

all the colours appear in the lights or no?

Answer. — If you warm imp them I say unto thee they do; but truly they keep not their measure of the same order or degree as they do when made of the imperfect bodies.

VI. Thou demandest, when the solution of the bodies is made, whether ☉ or ☽ ought to pass together, or each by itself, by alembick, or no?

Answer. — The most easy and best way is that each pass by itself; yet, notwithstanding, they may pass together, but it is with great difficulty. But whether each by itself or together they must needs pass through the alembick, and

by this means the work may be sure: for the Lights must be reduced into their first matter, that is to say into ☿.

VII Ought they to be brought into ☿ or not?

Answer. Mercury is the sperm of metals and therefore if they be not reduced that is brought into their first matter or sperm, in them, without doubt, there cannot be made by art any perfect generation of perfect metals, nor even their multiplication.

VIII Thou demandest of me whether our Water of Life, which is named the Dew of May, ought to be mineral, or whether it ought to be drawn artificially out of

Saturn or Jupiter, for the Philoso-
phers say that the water of Saturn
enters not into our mastery but
only water of the Mine.

Therefore it ought not to be of
Lead nor yet of Tin, because lead
doth vilify and our mineral wa-
ter is preservative & saveth from
pollution.

IX Thou demandest how thou
mayest know our mineral wa-
ter, for it is not flowing or like
water of ♄.

I answer that at Montpel-
liere men bring Spanish skins,
sealed with the seal of Spain,
full of our good mineral water.
and it is sealed to the intent that
none should use it sophistically.

Therefore take of the said water & thou shalt not err: and if thou hast doubt of the scaling of the said water then cause it to pass through an alembick, and if there remain no faces in the bottom of the cucurbit it is then good and natural: if there remain any faces they will be melaine, and thus after the kind of the metal thou shalt know the sophistication of the ☿.

X Whether ought we to prepare the perfect mineral bodies before that they be put to our mastery or not?

I answer. The ☉ ought to be prepared, that is purged by cement, and the ☽ by ashes; and

after that they must be made as thin as leaves, yea as thin as they make them for Painters of Tabernacles; or at least they ought to be filed very fine and subtle. For the more thin and subtle they be the sooner they will be converted into ☿; and when so subtilised they may then serue to this mastery

XI. Ought we to purge the water of the mine before it be amalgamated with the body or not?

I answer thee that it must be; and therefore let it be mortified first with common salt untill it be turned like ashes; and after that you must dry

it and put it into an urinal and sublime it, and it shall arise in the alembick a clear water, clean and quick. After that cause it to pass through leather or through a felt and then hardly thou mayest occupy it to the mastery

XII Ought the imperfect body to be prepared or not?

To this I answer. It must be once melted, and if it be copper then it ought to be purged and fined by Coppersmiths, after that to be filed very subtle and fine, and then amalgamated for the said work of our Stone.

XIII Thou demandest how many parts of water may be put unto the said conjunction, and how

many parts of water to the imperfect body?

I answer it must have 8 parts of water and one part of body; and if that body be none of the Lights, as Sol and Luna, you must have then but 2 parts of the said water to one of the body.

XIV Thou demandest to know how many parts of water should be occupied in this mastery, and how many parts to amalgamate with, so that all the body may be converted into ☿ and so pass all through the leather or through a thick double linen cloth or filtre?

I answer that it is not expressed the certain quantity thereof, but it sufficeth with a good judgment

to use as much as seemith ne-
cessary, putting to by a soft fire
a certain quantity, and after, by
little and little, more and more,
until all the body be converted in-
to a current water, otherwise ☿.

XV after the imperfect body
is caused to pass through leather,
the which then is converted into
☿, in what vessel should it then
be put?

I answer it should be put in
a vessel of glass, made in the
manner of a platter, and it
aught to be covered with another
vessel after the same fashion,
so made that the parts of the
nether vessel may enter into
the mouth of the upper vessel

or covering truly; and the upper vessel ought to have a phial neck, and in the neck thereof a hole, and it ought to be stopped with a linen cloth, for after this manner only ought you to cover the matter. And you ought to make thereunder a fire called a sable fire, and it ought to remain with that soft fire till all the blackness that will appear be clean taken away therefrom.

XVI Thou demandest how thou shalt know the blackness and how thou mayest take it away.

I answer thee thereunto. The first day it appeareth only like

a blacke stone above above upon
the water, and that blackness
aught to be avoided with a
smooth slice or a spoon made
of stone or glass being very clean.
and when thou hast voided or
taken away the said blackness
put it apart. That blackness
the Philosophers name the darke
coat or garment. and when thou
hast addressed thy vessel again
continue the fire until thou
seest more of the said black-
ness appear upon the said
water, and then do as thou didst
before in taking away the same.
Then put all the said blacke
gore into a vessel of glass by
itself and see that the vessel

be very clean; and do as is afore-
said untill yan se no more
of the blackness appear and save
upon the said water, and that
the said water or stone remain
clean; which stone so being
cleansed of his earth then may-
est thou say thou hast two of
the Elements, that is to say
Earth and Water.

XVII How long time will the
said stone continue in his black-
ness and by what tokens or figure
shall the true solution of the
said stone be known?

I answer, and understand me.
The first time that thou seest
the blackness appear it is a
very true sign or token of pu-

thefaction and ablution of the said stone; and when that thou seest no more blackness appear then it is a token or signe of a total or full sanctification of the said stone & of his kindly solution. And you shall understand that the black crust or scum shall continue upon the said water by the space of 4 days, more or less; and the variation thereof cometh by reason of the variance and diversity or consideration of the medicine, and also by the industry, labour and science of the workman; for a greater quantity requireth a longer time and a less quan-

tity a less time. And you shall know also that the wit of the workman helpeth much in separation or avoiding the black colour.

XVIII. Thou demandest, what shall be done with the water when thou hast separated the black earth from it?

I answer that thou shalt put the water into an urinal and set thereon an alembick, and set the same in the ashes of the furnace of distillation with a soft or lent fire thereunto, and receive the said water in a recipient, and that in the distilling thereof there be a space of time between every

drop so long that thou mayest tell or account from 1 to 60, and that in no wise this water drop faster until all be distilled. Then shalt thou take what remaineth in the cucurbite and with a little more water dissolve it, and so a third and a fourth time add more water till all be dissolved and converted into mercury and distil it as aforesaid so often until you see no more faces remain in the bottom of the cucurbit. Thus shat thou have thy water rectified.

XIX Now thou demandest of me, how long a time thou shalt be about thy Distillation?

I answer Thee That there can be no time prefixed; but the length or shortness must be ordered according to the quantity of the water to be destilled. Keep thy water in one manner of heat, and space above said between every drop in the distilling thereof.

~~XX~~ What should be done with the water after it is destilled?

I answer. First make the black earth, that which thou hast departed from the said water, into fine and subtle powder, and put it into a vessel of glass as aforesaid, and join the vessels together, one within the other, and lute

them well and fast together.
And before that you do so
join them together give it as
much of the said distilled
water as it will drink — so
much that the water swim
above the said earth; and
so set it in a soft fire, after
the manner you did in the
putrefaction thereof, or a little
stronger, and so continue it
for the space of 4 days, or till
all the water be dried with
the earth, and that the said
earth have drunk up all.
And after that put more of
the said water thereto & boil
it again as aforesaid. Do this
so often till all the earth be

clearly blanched and whitened and have drunke up all his water; for that is the way to purge the earth with his water and so it is mundified; and of a certainty know thou that when it is thus mundified all the mystery is fulfilled through the divine grace of Almighty God.

XXI How long will this putrefaction or mundification of his blacke earth endure or continue?

I answer the space of 40 days: sometimes more and sometimes less, after the quantity of the earth and water.

XXII Thou demandest what

thou shalt do with the said earth so mundified or cleansed?

I answer. Put it into an vrinal and set an alembicke thereupon and put your vrinal in ashes in your furnace of sublimation, and make thereunto a strong fire so long till all the water remaining uncongealed do mount into the alembicke and the earth abide calcined in the bottom of the vrinal. Then you shall have the 4 Elements viz air, water, earth & fire; for that earth shall be all over inflamed with fire.

XXIII Thou demandest of me whether the Sights, that

is to say Gold or Silver, ought to be prepared before we put them to our work, even as we do with the imperfect bodies or not?

I answer Yea, all after the manner as thou dost with the imperfect body so thou oughtest to prepare thy lights, or else they cannot have in them the dignity of Ferment or Leaven, until they be dissolved, putrified, distilled and mundified even as it is said of the imperfect body. Also thou oughtest to know that the key of this Science depends on the first regimen.

XXIV Thou demandest what

thou shalt do with thy water so being distilled, as well of the imperfect bodies as of the perfect bodies?

I answer. Thou shalt again divide the water of the imperfect body into two parts, and then join one of the two parts with the water, so being distilled, of gold, and the other part put to the water distilled of silver. So shalt thou make two mercuries, but truly they both be but one; for they were made and concreat but of one only sperm. After that you shall divide the water of silver into nine equal parts and so likewise the water of ☉ into 9 parts. Set

each of them apart in glasses made for the same; and so keep the glasses by themselves, in warm ashes, no warmer than the heat of a hen when she hatcheth chickens.

XXV. Thou demandest, what thou shalt do with these waters thus put apart?

I answer that thou shalt proceed thus to make Silver: Take of the earth of the imperfect body, calcined and blanched as afore written, 4 parts, and of the earth of ☉ which is called the Ferment of ☉ 1 part, and of the earth of ☽ which is called the Ferment of ☽ 1 part. And that is as much as to understand

and say that yare shall take
1 pound of the earth of the im-
perfect body and 3 ounces of the
Ferment of D and mingle them
right well together in a glass
vessel being round and having
a small neck; and put upon
the said earth in the said glass
the water of one of your said
small glasses, and then stop
well the great glass that thy
water is in and lute it well
with a linen cloth, and put
it in the philosophical furnace
in ashes, and then give it its
second fire, and so continue &
keep the fire till all the matter
be dried up. And when it is well
dried then give it the water of

another of the little glasses, and proceed with the fire as you did before; and so do often till the matter become as molten wax and of like fusion and melting, and then is thy medicine perfect to the White.

XXVI How often must this earth be thus imbibed before the matter be like molten wax and of the same fusion?

I answer that to the White you must have 7 imbibitions at the most; and at the least 5 imbibitions

XXVII How long endure these imbibitions to the White?

If you have 1 pound of the imperfect body it will be fixed

with the imbibitions aforesaid in 90 days unto the White, and in 90 days more unto the red. But sometimes it is fixed in less or more time according to the industry, labour, wit and subtlety of the workman, or the quantity of the earth & waters.

XXVIII. Thou demandest of me, when thou hast accomplished the White how is the medicine to be brought to the Red?

I answer. Take of thy medicine, being made perfect white, half a pound, and melt that half pound in warm ashes, in the first fire, until thy medicine be dried, stand and abide like dry ashes. Then

gince of the first glass of the water of ☉ and imbibe it therewith, and after that continue it in the second fire untill the matter be dried again. Then gine it the next glass of the said water of ☉, and so continue it in the said △, drying and imbibing untill the said matter be red and will melt lighter than wax, and so yan shall have a perfect medicine to the Red.

XXIX. Thou demandest whether thou shall al each imbibition of the medicine, as well with the ☉ as the ☽ first in all the water of one of the said little glasses?

I answer. You must put as much of that ▽ upon the said matter that it be only covered with the water. If any be left in the little glass keep it for the second imbibition. And proceed thus orderly unto the perfection of the medicine.

XXX. Thou demandest how thou must make projection of thy medicine by Luniaria or Solaria of ☉ or ☽.

I answer. Thou shalt cast one part of thy medicine upon 10 parts of imperfect metal molten, or upon 10 parts of ☿ made warm and all shall be medicine. Secondly you shall cast that 10 parts upon 100

parts of ☿ or an other imper-
fect bodies, and all that yet
shall be medicine. and at
the third time or last you shall
cast that 100 parts upon 1000
parts of imperfect bodies molten,
or upon ☿ made warm and
it shall be then a body of ☉ or
☽, better than that of the mine,
without doubt or dissimula-
tion, believe me therein truly.

XXXI. How is the medicine
as well Red as White multi-
plied and increased.

I answer the Rev? Father
that I have shewed thee by
mouth and therefore I will
not write it unto thee. I have
shewed thee more truly than

ever any Philosopher hath shewed or revealed it; and therefore I pray thee and charge thee by the name of thy Creator Almighty God that thou do not open or declare this noble Science to any manner of person saving only to the children of Science and those who be well expert in this noble Science.

Questions Accidental.

And now touching the Questions Accidental that you require to have knowledge of I shall make the answers plainly in order.

XXXII *First whereas thou demandest how many furnaces shall be necessary to this work?*

I answer that one furnace shall be to this work sufficient so that you be wise and of good perseverance. For one furnace shall serve for putrefaction, distillation, inceration, sublimation, imbibition and fixation, as appeareth by the frame made in the end of this question.

XXXIII *How many vessels shall be necessary unto us for this work?*

I answer. If you have good understanding and hast well perceived the words and sayings

in my answers before to the Questions Essential thou hast there enough shewed thee for this purpose.

XXXIV Aught the vessels to be closed or not?

I answer That the vessels of subsufaction must needs be closed or stopped with a linen cloth, and it ought to be luted with bole armoniac and white of eggs on all the joints. The vessels being receivers need not be luted unto the alembicks but aught to remain open.

XXXV. How many fires aught to be made to this work?

I answer That thereunto

must be 4 fires. The first fire is such that the being shall have seniority. The second is as Nature requireth and is equal, or equal unto the being. The third fire passeth and surmounteth of the which fire the sufferer is hurted. The fourth fire is a destroyer of the being and cannot proceed above that fire.

XXXVI. Thou demandest how thou shalt order the Δ in the work.

I answer the first is of putrefaction, the 2d distillation and fixation the 3d of inceration, and the 4th Δ of sublimation, when the Spirit being separated from the

the body then the Spirit is called Hermes' bird or Hermes' Eagle.

XXXVII. How many colours appear in the work?

Three principal colours, that is to say Black, White and Red. Nevertheless there be many other colours that appear in this work after the manner ensuing. The 1st colour is of D, the second black, the 3d violet, the 4th citrine or yellow, the 5th is green, the 6th Libne the peacocks tail the 7th of silver, the 8th and 9th perfect white. The 10th dark colour, the 11th Libne saffran and the 12th perfect red; with many other colours by reason of the heat.

XXXVIII. Thou demandest how that these colours appear?

I answer. In amalgamating the body that appeareth the colour of ☽, and in putrefying a colour of black above on the water; and in the conjunction of the ferment or leaven with the body it varieth then from all colours that can be thought; and in the fixation it taketh more fast colours, which colours will not be defaced with the heat of the fire when it is cast upon imperfect bodies molten or upon ☿ made hot and being clean.

XXXIX Thou demandest how

the perfect medicine giveth weight unto ☽ and unto other bodies which have not weight, and also how this medicine diminisheth the weight of Lead ♄ and maketh it to hold the weight of silver?

I answer. The Red medicine constringeth the parts of the ☽ and of other bodies which have not the full weight of ☉ until they keep the like weight; and that is by reason of the form of specification of the medicine, which it hath obtained by perfect and long decoction of its ferment or leaven, which ferment draweth and converteth the imperfect

body and the quick ☿ unto its own nature and perfection. So also the white medicine constringeth the parts of Sun and dilateth, extendeth and increaseth the parts of Lead until that they be converted into his parts specificative; the which form he hath also drawn by convenient decoction of his ferment.

From this it followeth that ☽, ☿, ♃ when they are made ☉ by the red medicine increase in weight more or less, and are diminished in quantity. ☽ & ☿ do not increase in weight nor yet diminish in quantity by this medicine, but only are

coloured by it to perfect redness. also ♄ and ☿ when converted into perfect ☽ by the medicine being perfect in weight are increased in quantity and diminished in weight, and ♃ is diminished in quantity & increased in weight. ♀ increaseth in quantity and diminisheth not in weight but is blanched or whitened only so as to stand perfect in all manner of assays or trials.

XL. You say. Explain how it is possible that one part of this medicine should convert 1000 parts of ☿ or imperfect bodies into ☉ or ☽, for I cannot well understand that.

I answer that all the matter of this medicine is converted by craft into a spiritual substance and fire, which after the Philosophers meaning is called a fifth Essence, for in all things it hath a formal nature and giveth forms perfect and complete; and also it giveth form infinitely, without number if it be joined with a convenient matter. Therefore if it were possible that all the ♁ in the sea were ☿ whole & clean, or imperfect metallic bodies, with this medicine the whole might be converted and made all perfect ☉ or ☽. For always one portion converteth another portion, and that again another

infinitely, and each time in as short space as a man can light a candle.

XLI Thou demandest how thou art to understand that antient saying of the philosophers "There is one Stone, one medicine, one vessel, one order or regimen unto the White and Red, which are done successively one after another."

I answer that I have told thee before that the matter of metals is one, and that is to say ☿ thickened and made gross by the heat of the ☉ in the belly of the earth, for they differ not one from another excepting accidentally. It is therefore

required in this work that all the mercuries be reduced into ☿, and so they are conjoined unto an argent vive White or Red, after the long or short decoction. And therefore it is said of them that there is one stone that is to say one mercury or argent vive which is the sperm without doubt of metals. There is a medicine that is of putrefaction and successively one after another seven times un whitened or blanched & made red. There are one joint of vessel of distillation or fixation, one governance one order or regimen of putrefaction, one vessel of distillation, one governance of

incerations of fixation to white or red, and they are done successively that is to say one after another.

XLII. Thou demandest how the saying of Aristotle in the Metaphysicks may be understood which is this: "The force or strength of the white ♀ not burning, coagulateth and joineth with ☿ and converteth it into ☉; and this is the greatest secret or thing that any alchemist may require in this life."

I answer that Aristotle in his book above said declareth by his words the possibility of this science. White ♀ is perfect white medicine and red ♀ is the Red

medicine perfect. and when the alchemists make perfect white or red they have the stone perfect to white and to red, which is the greatest and strongest thing that any craftsman in this science may come to the knowledge of in this life.

Thou mayest know divers things which may be well assented to be marvelous, but you shall know that in the world there is not a more marvelous stone than this in all his operations; for he doth not only cure and heal the infirmities of metals but healeth also the human body and draweth from it all infirmities and diseases.

After this manner it healeth them. Take a little portion of the red medicine and give it to drink, in warm water, to one that hath the dropsy, or to a frantic person, also to those that are leaprous, or to measly persons, or those having such or other sort of infirmities. It healeth all manner of sickness as well within the body as without; it voideth all evil corruptions out of the body in what place soever they be; it is the most sovereign medicine for the eye sight, above every thing whatsoever. Above all things it restoreth and comforteth most especially the natural powers, also it giveth semblance unto

the visage and reverseth the spirits and powers. Therefore blessed be the Almighty God who hath given to men the knowledge of such a noble science, and blessed is that person, whosoever he be that cometh to the knowledge of this precious work.

A Work on ♀ and ☿.

Take of ♀ made into fine barrels and clean 1 pound and mingle it with 10 pounds of ☿, stirring it well in a stone mortar with a little salt and vinegar until they be amalgamated together. And when the ♀

is so amalgamated to the other put to it a good quantity of aqua vitæ and put them altogether in an urinal of glass upon hot ashes and make small fire thereunder for the space of one day and a night and after this let it cool.

When it is cold put the matter into a linen cloth & strain the water through it, as much and as long as any of the matter being dissolved will come through, and set that apart.

Then take the substance that remaineth undissolved & put it in an urinal with more aqua vitæ, which is named the Holy and blessed

water and do as aforsaid so many times until all be converted into ☿, that is to say into its first matter which is ☿.

In the same manner you shall order all mētals, as well the perfect as the imperfect, if you will bring them or reduce them to their first matter, the which is to say ☿.

And when you have converted all your matter take all the ☿ and put it into a vessel of glass or earth in fashion of a platter, & cause it to seeth softly until there arise thereupon a black scum or colour which you must

clean take away as craftily as you can. keep the ▽ and the black matter apart. The black is called the ▽. You therefore have now the ▽ and the ▽.

Then take the water and distil it by alembich. and that which shall remain in the bottom dissolve with as much quick ▽ as is of the ▽ and distil again.

Thus must you do repeating the operation till the faces which remain in the bottom of the cucurbit be dissolved into clear ▽ subtilly rectified.

The ▽ which you have separated or divided from the ▽ put into a vessel of glass

and put thereon as much of the said mundified ▽ as it will drinke, so that the ▽ swim above upon it, and set it by the △ for the space of 4 days and then put again of the ▽ in like manner as you did before and set it to the △; and so do continually, imbibing imbibing and drying still, until your ▽ be very white and clean — And thus it is the Philosophers say the ▽ aught to be purged.

With the vessels of ▽ it is mundified, and when thus mundified, by the great God all the mastery is accomplished and thus done: seith this ▽, purged and imbibe it with

its own broth aforesaid, without any manner of opposition or putting thereunto of any other ▽, with strong △ in a cucurbit with the limbeck thereon, till the ▽ doth mount and distil by the limbeck and the ⊽ abide in the bottom and be well calcined.

Then take your Leaven and the fourth part of the other; that is to say, if there be one pound of the imperfect body take of ferment 3 ounces: & you must note that the ferment be not of any other thing but ☉ or ☽. The ferment or Leaven must be dissolved prepared, putrified and rectified

in like manner as the imper-
fect body was done.

Then mingle them, the body
and the ferment, and then
imbibe them with the water
above said, and seeth it as
above said, Imbibing and
congealing so often till these
two bodies be reduced into one,
which you shall see within
a short space; after they
are put together by little and
little, put thereto of the water
abovesaid, imbibing it so often
until the said bodies have drunk
as much thereof as they can
or may drink, ever giving
them more water.

In this commission of the

bodies the Spirit shall be mingled with them to the end it may be one only thing; and they shall convert the Spirit into their matter; and also the seed or sperm is mingled and joined with the bodies above said, cleansed and mundified, which cannot be joined with them before the separation because of the filth and greenness that is in the said bodies; but now the said sperma or seed increaseth in them and augmenteth his member to the end it may be multiplied in the said body by great multiplication.

Further now might I return to my first sayings in declaring singularly the sayings of the antient Philosophers, which sayings are very obscure and darke and are covered under parables, to the intent you should not give true judgement of their sayings, and that thou shouldest affirm that they have said true in their bookes, but that I purposely omit.

Epilogue.

This art or most secret Science was accomplished done and ended at Rhoane, a mile beside Paris in

Frances, the Friday being
in the year of our Lorde

M.CCXVI.

and had thus in communica-
tion with the said Reverend
Father the Bishop of Raynes
by the said William Cones.

Finis.

THE

PRACTICE

OF

PHILOSOPHERS

Copied from a Manuscript.

This tract has the above title in the book entitled The Revelation of the Secret Spirit, page 37; but in the work entitled Anima Avicennæ, page 165 it is called the Work of Rasis explaining Avicen.

Preparation.

In the name of God, and with his help, let us reduce first the bodies into no bodies, till their nature be made thin like water.

First let us proceed by putrefaction of the Stone and decoction, till the Stone, agreeing with four natures, fall wholly into thin water, black, impalpable, in the balneo of moist heat, with most soft fire. and let us visit the vessel with the Stone from seven days to seven days for the liquifaction

of our Stone, that the body liquified may come into a body coagulate before the education and exaltation of the Spirit of the body.

set the vessel be always shut fast that the Spirit escape not from the body of the stone; & when the bodies be well liquified as water, thin and black, then is the Philosophers Stone beneath as it is above and contrary wise.

The Exaltation of the living Spirit.

Let us therefore exalt, and of the bodies made liquid, the living spirit, by a Lembick,

with most soft fire, after the manner of a soft body. And afterwards, that is last of all, shall you find the body black and darke, dead in the bottom of the vessel; for every body lacking his Spirit is found dead, black and obscure. This Spirit is not fit and near to our worke except it be thin and clear.

Of his Mundifying.

Let us exalt that Spirit, by three exaltations, and that which shall be left in the bottom of the vessel, by drawing out from the dead body,

let us put into the other substance of the dead body.

The sign of the putrifying of the Spirit and his mundification is brightness and shining like crystal and other be made black by fire.

Of the Dividing.

Now let us divide the spirit examinate and purged by the fire in the second element, of the which one part must be conserved to the Red, and the other part take to the albifying of the black body.

Of our Comixion or Conjunction of Nature.

Take our black brass, the impure black body, and wash him and put him into his vessel, and let us put upon him of his spirit that he swim upon the body; and shut surely the glass leaste the spirit have issue and the body be left dead as he was before. Then let us seeth him in most soft fire so long till he be liquified as thin water black.

Of the Governing of the Fire in all distillations, liquefactions & coagulations

Let the fire be made small & soft before the dealbation, like unto the heat of an egg hatched under a hen: and when the bodies be liquid as water, thin and black, shut fast the vessel as is said before and seeth it in soft fire till it be thick like oil. Then with a little more heat than before, continue to seeth till such time as the thickness of the body do shew and be coagulated into a black stone. And if it be so then have you well governed our work and his denigration.

The Philosophers did call the first conjunction; for the male

is conjoined with the female, and it is the sign of perfect commixion, and conception the one of the other.

This blackness shall not remain and continue forty days. We command that our black beams coagulated, be made white with clear water, — which also maketh red after the whiteness by longer decoction.

And beware brethren that ye bring no manner of strange thing to put into the body; for if ye do it shall be no profit unto you, for the soul entereth quickly into his body which will in no wise be joined with any strange thing or body. And that followeth again into his body that he may utterly take away his blackness and

filthiness, and multiplieth the body in one mass, and multiplieth the water of the bodies. And when his blackness is taken away his whiteness is comforted, and his water is multiplied, and his beauty is more apparent, and the tincture shall be wrought more in him, & the lively water, white as it were a covering to the body, first when it is decocted: for that colloureth white and black and also maketh red as before said.

And when the black body shineth like unto the eyes of fishes - his profit is then to be looked for. And then know that this shall be changed into his nature and colour: and how much more the

black body is sodden with his water so much the more better and clear it shall appear in whiteness; but if not sodden then his clear water shall not appear nor come to its colour. When the outward parts of the body are made white so shall also the inner parts be. And when the body, turned into a black stone & into black magnesia & black lead, is changed into a white substance, shining like crystal, then it is called the feminine soul, pure, free from heavy bodies, exalted above the elements. It is virgins milk and the prepared sulpher, white, incombustible and white lead. And when it is changed into purple colour it is called

the masculine sanl, shining in the night as burning coals: It is also called red lead, red sulphur not burning.

The female is auripigment or arsenic. That is to say for the vapour of the stone, which is the water of sulphur, mingle auripigment or arsenic with lead, for the male rejoiceth with the female so that the female is loved with the male and their union beginneth the spirit. When they be mixed seeth them in the bowels of the glass.

Now have I shewed the strength of auripigment which is the female or mercury, and the strength of lead which is the male,

quick gold, which is made our greatest secret. Therefore shew neither him nor her to them that be wicked. These two perfectly known, it is nothing else but womens work and childrens play. And know than that ☿, sulphur vive and auripigment are sufficient for thy lifetime.

Of the Governing of thy black stone to white.

Now let us return to the black stone in his vessel, and let us pour upon him of his vapour so much as shall be sufficient to flow upon him, the vessel being fast shut

and let us seeth him with soft fire till he be liquible, and then till he be waxed dry. And so let us imbibe, seeth, liquify & congeal seven times, or more, till he have drunk up all his vapour which was received of his albification, and that he ley dry without moisture as dry earth.

I command you that so oft as you imbibe the ashes or earth that so often you make perfect defruction till the coulour be changed into that you seek. Note where it is said into many imbibitions decoct him till he be without moisture, and when he is dry he shall quickly drink up the residue of his moisture.

Work him then so that he be
not burned; and when it is be-
come white radical stone then
we call it sulphur incombustible.

Of Fixation.

This done take the dry bo-
dy without moistening & put it
in its glass, or vessel all round
made of strong earth well bur-
ned and glased; and let it be
well luted with strong lute of
sapience, that the flower or va-
pour have no way of going out;
and make fire to the dryness of
the body and soul by the space
of forty days and nights, that
he remain continually in one

equal heat decocting till the spirits do penetrate the body; for his government doth incorporate the spirit, and the spirit is turned into his body. In that decoction shall appear all manner of colours that may be wrought.

These days being finished, the vessel being cold, open it. There, by the grace of God you shall have your purpose, as other Philosophers have had; that is to say a fair body composed of four elements equal, which can be corrupted by nothing. This is the perfect white sulphur incombustible which slayeth ☿ and changeth him into pure and fine silver.

Of changing the White into Red.

Now let us divide the white body fixed into two parts, of the which one must be conserved for the white elixer. The other part which is for the red put in his glass, & pour upon him of the water conserved for him that it may overcome him. Shut the vessel strongly & seeth him with soft fire till he liquify as water. Then decoct him farther with a little augmentation of fire till he wax thick like fat or oil. After that with more fire continue till he be coagulated into a dry red stone. Then imbibe it as before is said and seeth him & coagulate him &c till he be dry.

so do till he have drunk all his vapour conserved for him. Put that part so dried into a round earthen vessel, glased well without, lute it and put it in the furnace forty one days and nights so that he remain continually in one equal heat more than before, till the spirit enter the body by his regimen.

Saw thy purest fruit in thy mercury till he be dead in him. Discover the quick from the dead, the dry from the moist with care; and imbibe the dead with the quick and the dry with the moist till the dead have overcome the quick.

Take hard, heavy, hot and dry
Do together, for so did I.
Take hard, hem moist and wete,
Do together even I mete:
Then art thou richer than the king
Unless that he have the same thing
This is the way of soothness
No other way hath Hermes
He that taketh more or less
All his work is like to bes.

LULLY'S THEORY

OF

THE PHILOSOPHERS FIRES

EXPLAINED

BY

RIPLEY

Copied from an old Manuscript.

LULLY'S THEORY

of our Fires, without whose knowledge the Majistry is is not perfected.

In this there are contrary operations, because as Fire against Nature resolves the Spirit of a Fixed Body into the water of a cloud, and the body of a volatile Spirit is thereby fixed into congealed earth; so, on the contrary, the Fire of Nature congeals the dissolved Spirit of a fixed body into a glorious Earth, and resolves the fixed body of a volatile spirit, not into the water of a cloud but, into the water of Philosophers. Because that which is fixed by virtue of the Fire of

Nature becomes volatile; a spiritual body into a spirit; humid into dry; heavy into light — and on the contrary fire against nature changes volatile into fixed, and fixed into volatile; body into spirit and spirit into body; humid spirit has the form of the water of the cloud and a constrictive ponderosity.

Understand by this that fire against nature is so called because it is against all natural operations; for the totum which the fire of nature composes this always decomposes and destroys and carries to corruption unless the nature of fire be added.

Hence we say that such fire in the operation of Nature is not

of the virtue and operation of our magistery, but that fire only which is purely natural.

There are Four Fires

I Natural which is in our Adent water perfectly rectified.

II Unnatural, as the heat of a dunghill, a vintage &c.

III Elemental, which is common fire

IV Against Nature, a heat corroding all things, as aqua fortis, which is drawn from vitriol, salt petre & sal armoniac and other mineral things.

And you must know that the heat of the Elemental fire can never draw sulphur of nature from the veins of a body, which nevertheless the Fire of Nature

by its own attractive virtue easily does.

RIPLEY'S EXFLICATION

of the aforesaid Theory of Raymund Lully.

"Fire against Nature" namely corrosive Aqua fortis "dipolues the "spirit of a fixed body" such as ☉ or ☽ "into the water of a claid" penetrating its parts by the power of its igneity and joining itself in the ratio of its humid substance

"And the body of a volatile spi- "rit" namely ☿ vulgar "is fixed "into congealed earth" by sublimation of it from nitrial ing

which it is projected. That fire against Nature which descends in the belly of quicksilver, when separated is called our invisible sulphur. But "the fire of Nature" that is the heat of ardent water as aforesaid "congeals the difsal-" ved spirit of a fixed body" (that is the subtle and spiritual made earth of the body of Gold & Silver, first separated from corrosive water and calcined for 8 days, or until it increases and is augmented like a sponge) and draws it upwards by its own attractive virtue into the ☉, or Gold of Nature, which appears resplendent and crystaline like the eyes of fishes — into a glorious

earth - which is done in a cold place.

Hence he says "it Congeals" & not that it coagulatis, because coagulation takes place in heat but congelation in cold; and therefore it follows that "the body of a volatile spirit is "fixed - by fire against Nature"; by whose virtue the aforesaid quicksilver is drawn back into the form of a congealed earth, and becomes fitter for fixation under the Elemental Fire, until it shall be unwilling to smoke, but shall become an earth, giving no fusion, because it receives fusion from the oil of the Stone, "it is resolved" &c namely by the

attractive virtue of the said ar-
dent water "not into the water
"of a cloud but into the water of
"philosophers" which is a dry
water; because the dissolution
of the one is the congellation of
the other, in which congellation
the said spiritual body becomes
foliated earth, which is called
sulphur of Nature, and thus, by
virtue of the attractive water,
volatile; namely that which
by virtue of the fire against Na-
ture inherent in itself had been
made fixed by elemental fire;
as was said before.

And for this reason he says
"because that which is fixed by
"virtue of the Fire of Nature

"becomes volatile, and a spiri-
"tual body," that is ☿ fixed, "into
"a spiritual nature" and vola-
tile from fire; in which mat-
ter there are two bodies, flying
silver and spiritual gold, that
is the white and cloudy tincture
of the mineral stone; which
although at that time it has
not the redness in act, never-
theless, as will afterwards ap-
pear in practice, it has the
power of making red. And
— "Humid into dry," namely
because ardent water is de-
siccated and congealed by
the dissolution of the secreted
gold in its belly, which also
makes the stone volatile and

at the same time fixes according to the will of the operator

and "ponderans, light" that is, the body of quicksilver, which in its crude and unfixed nature is heavy, becomes light, because it is elevated after the digestion of its crudity into crystalline earth — which has not its prestine ponderosity.

"and, on the contrary, "fire "against nature, (that is the aforesaid great corrosive, which is called the acute water of Philosophers, or the spirit of vitriol itself elevated by mercury from its veins) "changes volatile", that is quicksilver sublimed, "into fixed" "and the fixed" namely

the body of gold and silver "into volatile" by dissolution and separation of its parts mutually.

and the "body" namely of a fixed metal "into spirit."

"and spirit" namely of quicksilver "into body."

"The humid spirit has the form of the water of the cloud and a constrictive transparasity" because it is our unctuous humid which is the nearest matter of our philosophical mercury, which is our menstruum and our Lunary, perfectly rectified upon its own proper earth.

And it is fire against Nature which enters our minor

alchemical works, but not our greater physical works or natural works, and therefore in the end he says "such fire" namely against Nature "in our operation is not of the virtue and operation of our majistry", but that which is of its virtue and operation "is fire which is purely natural" — namely the fire of our ardent oily water which is purely natural, and therefore to human bodies is a chief medicine. And therefore Guido the philosopher says of it "the whole benefit of our stone is made by virtue of the Fire of Nature." But of fire against nature says Lully "all alchemic gold made from

corrosives corrodes and destroys nature, wherefore it enters not human medicines."

And observe in what manner it is understood by what is said above, as it is said "Azoc and fire would suffice thee if thou knewest the manner of the fire" Azoc is mercury & fire is that menstrual heat. both which would suffice if thou knewest the manner of the fire, that is with what fire thou shouldest complete the Majestry, which without the attractive ~~fire~~ vertue of the fire of Nature that is in the menstruum never will be done.

Agreeably to this the Philo-

sophers say "Take fire and put fire in fire until fire melts in fire." That is take Mercury sublimate, which is fire against Nature, and having put it first to be fixed by Elemental Fires; when fixed put it into the fire of Nature, that is in our water, until fire in fire signifies:— that is until that fire against Nature signifies in the menstrual fire of Nature — that is be resolved into the substance of a soul (Anima) — that is of water; which after its fixation, by virtue of an oiliness acquired from the menstruum will have a signifying virtue, which before, on account of

its siccity, it had not. For after its first fixation it was a calxy earth, and being deprived of its extraneous humidity, by the virtue of desiccation and fixation in Elemental fire, in so much that for siccity it be melted, because, as the Philosophers say, spirits are not fixed until they become earth and hence they give no fusion.

Wherefore it behoves that for its last radical humidity it should regain a new humidity, much better, because not aqueous, such as that was, but oleaginous that it might be melted; since the ingressive and penetrative

virtue of the Elixir is chiefly made by virtue of the oil not burning, which is to be acquired partly from our menstruum, partly from the ferment, which is gold or silver.

Thus it is clear that the fire of Nature clothing itself with its own vegetative power revivifies every dead body, and resuscitates into a crystaline matter, which is called the salt of Nature and our Philosophical quicksilver sublimated; and that it matters not out of what earth that be elevated as long as it is that earth ~~elevated~~ fixed, that white and subtle earth ex-

empt from all humidity; because mercury implanted in such an earth, namely aureity mercury, makes it fusible and apt to receive any form whatsoever.

And therefore the Philosopher Guido said of the earth "It need not be minded of what unclean substance it be, provided it be fixed." and Maria the Prophetis says "The body, which is taken out of the little hills, is a white clear body, suffering neither putrefaction nor motion."

Such an earth in its calcination requires a great ignity in itself, and mercury has the

power of tinging it and of rendering it fusible, whence Lipsius says "Earth and fire desiccate water and air." They drink them up and fix them because every metal consists only of two namely of sulphur for the earthy part and mercury for the watry part; and the antient Philosophers, inventors of this science endeavoured to do upon the earth, namely of metal, in a few days, what Nature scarcely effects in the earth in a thousand years.

We are not to mind of what earth, of what substance it be, if however it be fixed, subtle and igneous, that it may be

in the place of sulphur for the earthy part if mercury be well combined with it, namely our mercury which is humid and unctuous, until it be perfected into a matter fit to be reduced, by addition of the ferment, to the nature of metal, that in all things we may seem to be the least repugnant to the intention of the Philosophers. For what is Gold and Silver but red earth and white earth vitrified as well from mercury pure and unctuous that they may be melted; from which mercury earth is tinged, and perfected by congellation into white and cloudy.

Hence Avicene says of gold and silver "take away from them quality and there will not be contention." But in this art is mutter than Nature, because without the ferment the stone is not reduced to the nature of metal, whereas Nature acts contrarily in its operation creating from Sulphur and quick silver, within the earth, in a long time, without requiring a ferment, most perfect gold and silver.

If from mercury alone thou canst draw out this medicine thou wilt be the investigator of a most precious work, which is done by the

separation of humid from dry
and by the iterated composi-
tion of the same parts one
to another, until they become
fit and disagree not.

Finis

AN

ALCHYMICAL DIALOGUE

BETWEEN

A DISCIPLE

and

HIS MASTER.

ALCHYMICAL DIALOGUE

between

a disciple and his Master.

[Copied from an antient M.S.]

Question

Why is not this science found in common Quicksilver or in other vegitable things that are so much spoken of as in salts and alums. that have divers names or in sulphur or in arsenick that be spirits, or in all corrosives made of stones herbs salts gums or many other things that men seek this science in. Or else whether they be helps to the science or no. Or by what skill be they so much shotten off or —

whether they be no help in metal to bring them into their first matter as water, or whether they may be made into subtle powder by dry fire of calcination and by many other ways to be brought into subtle kind.

Answer

You shall understand that to all manner of stedfast kinds, there is a time limited of greatness and growing. so that in her special kinds that are called species it may be increased and increase his likeness, which things be called heterogenious which be divers in specie and not in gender, which be in parts unlike as of Beasts the flesh blood hair and bones, and in trees as the bark the branch the leaf flowers and fruit. All such things and others that hold their

several seeds in themselves may increase in kind and gender as beasts herbs and trees. But all such things as be in parts all alike be called — Homogenea, which be not divers in specia but in parts all alike, as metals and stones, which shall never grow or increase till they be reduced again into their first kind which is Mercury for when they be liquified again into Mercury then they may grow and increase as other growing things do. Wherefore Blessed be the High God of Nature that — giveth reasonable discreation to man to make above the earth in few days that Nature doth not in the earth in many years. But it may not be thus in Heterogenities for the bringing them again into —

their first matter is their destruction for ever. And as to this, salts and alums and all manner of corrosives, that be not of the kind of metal, be not helping to this craft. Nevertheless in the beginning of certain preparations where you must first make Mercury of quicksilver some of them be neadfull; as to the sublimation of Mercury, which be sal-common, alum-rock, saltpeter and vitriol. And these be all that we nead to the sublimation of Mercury. and yet if they be done unto this craft in any manner of degree except the sublimation of Quick silver all is but lost without remedy. For our matter when it is dissolved will no strange thing of hetro-

magenious. And also strange
airs be contrary to things dessol-
ved, and also salts do not kindly;
And also they let congelation and
do engender corruption and turn
matters into rust; and also ars-
nic, sulphur and orpiment, which
be spirits; and also tutia and cal-
mine in that they be not of the
kind of metals and also unkind-
ly rooted there colours may not
abide. And also ces cistum, croch-
fur, though they be of metals, yet
they be as dead earth; they be root-
ed too unkindly and too much
burnt with strange that their
humidity radicall is utterly —
confounded. Therefore more of
these things be helps in this
science, for truly in the pri-

vily of philosophy they be damned. And also gold and silver be not worth in this craft but for certain causes they be named, and that is for the worshiping and hiding of this science. For truly Philosophers in old time took dread of God for the mischief might happen to ensue thereof and therefore they hid it darkly that no fool or unreasonable people should come thereto or else it had been common to all Men and there would have been no Man to have done for another, and then would the Philosophers been the cause of the destruction of the world, for right as a right discreet Man would

worth it for the good of Life and soul is in the contrary sort would work it to their own damnation; and therefore in every degree of working it is called by divers names which is found by reason next unto it in composition, after the qualities that it holdeth of the 4 elements. And therefore Philosophers called our stone by all manner of names for that it holdeth in him the 4 elements and all that reudeth to his perfection. And therefore the philosophers took no head to the names but to the properties of the names so that by one they understood another. Wherefore howsoever the names be diversified yet it is ever one thing in himself and within himself. The philosophers in

their terms speak analogie and bid the children beware of analogie for in the most darkest manner all this matter is hid

Question

You say that gold and silver be not worth in the privity of this science, Then why say the philosophers that there was never gold engendered without gold nor silver without silver for that every thing encreaseth it's likeness and also they say, such as you sow such you shall reap; and that it should not be sought in Mind where it is not, for nothing may give that it hath not; and also they say that Gold is lord of stones and most noble thing and

head of them all.

Answer

Hereof you say right, but — you know not the intent of the philosophers whether he is a great King that in every kingdom hath his reign so that without him there is nothing done, or else he that is king over one realm and hath nothing but of the great — kings gift, or else he is a great — er that hath all sick bodies to heal or else he that receiveth the Medecine all which power is in our Gold and therefore the philosophers called it their Gold and their silver; for right as the ruby holdeth in him the effects of all precious — stones, right so our gold holdeth

in him the vertue of all duc-
table stones the which gold-
is quicksilver turned into mer-
cury which is very tincture that
tingeth all metals into very —
good gold and silver after that
the elixir is either white or red,
And therefore Mercury is called
Mother of all metals, and the
cause of diminution or lack
in imperfect bodies is scarce
of mercury having in them their
good and perfect fixation or thick
ning of the same where their
mercury is quenched in them.
And their accomplishment is of
a good multiplication of Zirich
silver and thickning of them
and perfect fixation; and there-
fore mercury is much to be

praised for he is amiable to me-
tals and a Man to join tinctures
together. Therefore common gold
is no more to the intent of the
philosophers than is he that
is King over one Land to him
who ruleth over all the world;
for in gold is nothing too much
or too little; for he is equal in e-
lements, cold, hot, moist and dry,
and nothing is in him but that
he readeth the which he may
not forbare; and therefore every
metal that is corrupt is more
helping to his perfection than
common gold and silver is; for
the corrupt bodies is nearer to
the centers of sulphurs and
mercuries and also their mer-
cury is not so sure fixed in

them as it is in perfect bodies

Question

This seemeth to me much against reason that stinking metals as tin, iron, copper and Saturn should be helping any thing to the perfection of this science since they are corrupt of kind, for it is against reason that metals should bring forth children of clean complexion.

Answer.

In that you speak of these metals that be corrupt I tell you in very truth, that you shall never have perfection but in them (that be cor-

rupt; for there is nothing that may be made new but it first dye, and then is corrupt, and it must so verily die that no element stand with other if he shall be made perfect medicine and to yeild that that he may not of kind, for the corruption of the one is the generation of the other and so by these unclean corrupt metals may be made perfect medecine to yeild their virtue without number.

Question

Since you say common gold and silver be nothing profitable to this science, then what is the cause that tin is put to this work in the beginning rather than copper Iron Lead or other metals.

Answer.

As therefore we have proved by practice there be substantial metals, which be called gold, silver, copper and saturn, and these have no cause of solution in themselves but hold themselves all dry and whole against the power of the active kind, and do keep them all dry without solution, for they never shall dispolve in our work but with great travel and little profit, and therefore they be not meadfull unto this work; for truly if the science might have been found in common gold and silver it had not, now, been to seek among the common people, for that is one of their principles that they

have for it. And the cause why Jupiter is so helping to this work. is that tin is so clean and so nigh to ☿ in his composition for his properties that be in him, the which is his hollowness; and for abundance of air which he holdeth in himself; and therefore he receiveth a quantity of the cold and dry and putteth from him a quantity of the hot and moist by virtue of the silver, and this is cause of our solution in the beginning of this work

Question

Why say you in the beginning of this work make mercury of quicksilver if they be both one in Kind to all men

who labour in this science.

Answer

Though mercury and quicksilver be both one in kind yet not, for they be divers in species; for you shall understand that there be two manner of mercuries and one quicksilver. The first mercury is mercury of kind, which is the purest matter of kind engendered of the earth and is called sperma and Aqua Viscosa, of which mercury all metals be engendered; and another mercury there is wherewith other metals kindly doth dissolve themselves with themselves without any other kind of thing between them, and when they be loosed in

this manner then be they very mercuries in themselves, and are called aqua Permanens, having in itself all that he needeth to his perfection; for this is the mercury of craft that these philosophers used, and the self same thing as he were upon being congealed in to metal; for then be they turned down again into the beginning of their center; and the third is the common quicksilver of the stone.

Question

Yet methinketh a wonderful thing in the conjunction of the stone. that there is so much water more then of earth and that so little earth

shall congeal so much water into earth

Answer

As to that you shall understand that swelling things that grow as Methromogenious be lost ~~for~~ if they be departed into elements; which may be proved as thus. Burn a cart load of trees into ashes and you may put it all into a little place. Wherefore in growing things departing of elements is their destruction for ever. But when that mineral and vegitable that be of the kind of homigenious be dissolved or departed, in their kindly death, then they turn to earth or water as to their center, and become young again:

and truly quicksilver is of full
wonderfull kind that so much
tincture may be found in him
paſsing all other metals in earth
and if it might be proved in a
short space it is a precious
thing: and to prove it to profit
you must make craft an helper
to kind, and by slight of art to
lead him into fixation. Truly
it is as much against reason
that a sinfull man shouldcome
to heaven without death and
purgatory as it is of a leporous
metal to be made whole with
out medecine; for the death of
our quicksilver is the begin-
ning of all our perfection in
this science.

Question

Why speak the philosophers so much of an herb called Lunary, and say that in him is all the perfection of this science.

Answer

You are to understand that Lunary containeth three languages: first Luna is Latin and standeth for the Moon having three significations for A is Greek and standeth for azoth ℔ rye is Hebrew and standeth for Gold as most worthy, and is called sperm masculine, king or head of this science, and for Luna they understand the Moon. female and pas-

sive, and mercury is called — quicksilver and the mean that joineth tinctures together. Never — theless in the proving of this science the effect of gold and silver is only holden in quicksilver; for common gold and silver hol. deth in themselves no more tincture than meadeth to themselves: and by the sun is understood heat, and by the moon is understood cold; for all kindly things come by heat and cold. For in solution the moon hath dominion and the sun is hot and cause of congelation and is the nourisher of all this work: and therefore philosophers in hiding of this science say that Lunary waxeth and vanisheth as doth the moon. and

the waxing is that, that disposeth by the qualities of the moon is cold and moist which is the cause of our solution. And the qualities of hot and dry are understood for the sun which is the cause of congelation, for heat is nourisher and friend to all living things, for without the sun there is no light or life in the world and therefore all the business of this science standeth in the sun and in the moon.

Question

Now say, if it please you, by what skill may it be proved that there is so much tincture in quicksilver as you have said

Answer

As to that I will show you an open proof although at this time it is no profit.

Take clean bright plates of copper and rub them well with rye bread and vinegar and then anoint the plates with Luick silver and so rub it in with the bread as much as it will drink, then with a linen cloath wipe away all that will be wiped away, and then break the plates and you shall find them brittle and white within and without; then weigh the plates again and you will find that 2 ounce weight of Luick silver hath whitened within and without 1 Pound of copper of the colour of Luick-

silver. And also take plates of silver and serve them in the same manner as you did the copper and then put each of them into a clean glass well stoped from the air- and then set it in a furnace- with soft fire and in three days you will have a fair colour of gold as ever you saw within and without, cut them with a pair of scissars and then you shall see the truth, whereby you will have evident knowledge that Quick silver hath great multitude of tincture in himself.

Question

Now I pray you what is sublimation for Geber saith the whole science in sublimation

Answer.

You shall understand that in the beginning there be many sublimations of ☿ and one sublimation of Quick silver and that is at the beginning where first you must make Mercury of quick silver, whereas then you must sublime him with vitriol and common salt preparitive. Wherefore sublime well Quick silver but yet you must beware of changing of him for the removing of his working virtue, so that in his active power he be not incumbered in no wise; for though argent Vive be white and dry yet without his active power it is not able to this work; and in this manner you must know

~~the soft~~ whether it hath kept his working virtue and active power or else whether it be incumbered. When all these things be made ready, and put into the glass to be sublimed, you must beware in the raising thereof that none of the argent Vive ascend crude therewith; for when these materials be all incorporated then the hard will not meddle with the soft and then it is incumbered. And the cause why we make sublimation of quick silver is for to change his complexion, and that is to give him his working virtue and active power: and therefore if cold and dry should be mingled with hot and Moist it must

be done with soft fire and not
with hasty, for if it be it shall
loose its working virtue: and
therefore beware in the rais-ing
thereof that none of the quick
silver rise up in the sublima-
tion with that which is hard;
for if some be quick and some
be hard then will it wax black.
For with strong fire it will be
fresh, and on the tongue fresh
as water or other stones and
then it is incumbered and not
able to this work. But if it be
well wrought it shall be hard
as rock allum, clear, clean, soft
bitter and sharp on the tongue,
and then it is able to this work;
for then he hath received his
working virtue and active power

and soon this matter you shall prove.

Finis.

A PROCESS

by which a Female supported a Husband and a Worshipful Household in character of a Gentlewoman.

[Copied from an old Manuscript.]

Take of hymel ☽ 1 ounce, and amalgamate it with 2 ounces of crude ☿, grinding them well on a stone, both the water and the ☽ till it be like butter. Heat it over the fire a little and it will be like cream.

Then boil old urine and scum it; and then boil therein 2 ounces of ♀ vive and skim off all the red burning oil that floateth above, and keep that oil, and in hot fire dispolve 1 ounce of Nitre & destil it by filtre, and congeal into powder

the ♃, ☐ and ☉ together. Then take a 6th part thereof * and grind it with the aforesaid materials and put it into a crucible well luted and cover the mouth of the χ with a thin pot. Then search and set thy pot in the earth, under the fire [under the common hearth] and lay a tile over it and make a fire there for any use that may be wanted, so that the fire be continued 14 days and nights there, over the pot.

Then take that which is in the pot and grind it with half an ounce of ☿ and cover it again and let it stand other 14 days. And so do every 14 days till thy pot be full which at first was but half full.

* Whether is the āāā or the powder here meant?

Then take 2 drams weight and dipay it over a plate of copper red hot. If it melt not its white put it into the fire again and grind therewith half an ounce of ☿ and let it stand another 14 days.

When it is fully fixed to 6 drams weight thereof put 1 dram of copper and a little sandiver and melt it in a crucible and you will have fine ☽.

To multiply the Medicine.

Take 1 ounce of crude ☿ and grind it with 6 ☽ weight of limmed silver and grind it with the foresaid medicine and set it all in a pot under the fire 14 days, taking care to lute well the pot as before.

Thus may you multiply and increase your medicine infinitely.

Finis.

THE

WORK

OF

THE GREAT ELIXER

Transcribed from an old M.S.

THE GREAT ELIXER.

Purgation of ☿.

In the name of God. Amen.

Take Mercury, with common salt prepared, in some wooden vessel, and beat and rub it while the salt be made black with the ☿. Then pour hot water upon it and stir it well together with a pestle of wood till the salt be dissolved in the water. Then part the ☿ from the water and put to more salt prepared and do, as before said, the second time.

Then put the ☿ into a vessel of glass and set it in a furnace and pour upon it good vingar &

a little Salt prepared, and make a very slow fire under it, and boil it with a soft fire till the vinegar be consumed away in vapour.

Then wash the ☿ with clean warm rain water; part the water from the ☿; strain the ☿ through a clean linen cloth, three fold; and put it again in a clean glass vessel upon a slow fire while it be dried and avoided of all moistness of the water that was put to it before, and then the ☿ is cleansed from all his filth and will be bright and shining as a glass and is in degree as fine silver.

Purgation of Copper.

Copper is purged thus: Take ♀ that is pure and melt it, and when it is molten cast upon it powder of Venice glass [that is glass that contains no lead] finely pounded and searced through fine linen cloth, and stir them well together with a stick while the blackness of the ♀ remain with the powder. Melt the ♀ a second time and put to it more of the glass powder and stir it well as before said. Likewise melt the ♀ a third time and do in all things as before.

Then is your copper pure and ready to be reduced into his own proper water.

Resolution of ♀ into his own proper Water.

Then file the purged ♀ into fine limel and proceed thus: Take one pound of the limature of ♀, and twelve pounds of ♀ well purged as thou wast taught before. To the 1 pound of limature of the said ♀ purged put a little vinegar made of good wine, and a little salt and stir them together. Then put to it of the foresaid purged ♀ slowly by little and little and bray them well together, and do so till four pounds of the 12 lib^s of the said ♀ and the 1 lib of the said limature of the said ♀ be incorporated and made all one.

Then put all into one Urinal and close the vessel that no air go out, and set it upon a furnace and make a slow fire under it for the space of one day and one night. Then let it cool, & when it is cold bray it in a wooden dish with warm water. Wash it well and part the water from it and put it again in the urinal upon the furnace to dry with a slow fire. And when it is dry bray it, and strain and wring it through a clean, strong linen cloth, three fold; and all the ♀ which is resolved will go through the cloth.

Then take that which remaineth in the cloth and bray it as is aforesaid, putting to it

as before other 4 lib: of the 12 lib of ☿ well purged, and set it upon a slow fire, in an urinal, a day and a night as before; and do in all points this second time as thou didst the first, and put the resolved ☿ which thou strainest through the cloth to the other which thou strainedst through before.

Then, in like manner, put the remaining 4 lib of ye 12 lib of purged ☿ to that which remaineth in the cloth, and work as before; and put it in an urinal upon the fire, and proceed in all points as thou didst the first time. And so iterate the work while the ☿ which did

weigh one pound be resolved into his own proper water; that is, into ☿, which with the 1 lb of well purged ☿ will now make altogether 13 pounds.

Mercurification of the Perfect bodies, ☉ & ☽.

In the same manner that has been taught with ☿, you must reduce pure silver in a glass, alone by himself with 12 times as much of well purged ☿; and in like manner of pure gold in a vessel apart by itself with twelve times so much of well purged ☿.

And when every of these metals is resolved, each in its own vessel,

into its own proper nature, that is to say into ☿ then proceed as follows,

To bring them into their Elements of Earth and Water.

Put the resolved ♀ with all his ☿ into his own vessel alone by himself. Likewise put the resolved ☽ with all its ☿ in its own vessel alone by itself; and do so with the ☉ and his ☿.

Close all the vessels and put them upon a furnace and boil them with small fire day and night until you see blackness upon the upper part of the resolved ♀, and blackness fleeting upon the resolved ☽, and blackness fleeting

upon the resolved ☉; the which blackness gather prettily & wisely, but let the matter be cold first. Keep every blackness alone by itself, and iterate the work with seething and gathering the blackness fleeting upon them so often till in the vessel of ☿ there rise no more blackness and the ☿ appear clear, and till in the vessel of ☉ no blackness doth appear, and so likewise of the ☽.

Then by the grace of God thou hast of the copper resolved two elements, that is to say earth and water; and likewise of ☉ and ☽ two elements, that is to say earth and water. For the blackness so gathered is earth, and the ☿

that remaineth clean is the water of life.

To obtain the other two elements,
Air and Fire.

Then take the black earth of ♀ and one little portion of its own water of life: grind them and beat them together and put them in a glass vessel, & pour a little portion more of its own water of life to it, and close the vessel well that no air go forth; and look that the water of life do swim over the earth.

And so shalt thou do with the black earth of ☽ and its own proper water of life; and so also with the black earth of ☉ and

his proper water of life, keeping each alone by itself.

Set the vessels on a furnace and make under it a slow fire for the space of 12 days, and look ever that the vessels be well closed. And when twelve days are passed look whether every earth have drunk in its own water of life, and if it be so make a strong fire under the vessels and, by alembich, convey away what of the water of life will not remain coagulated and congealed with the black earth, and then the black earth falleth into ashes.

Then bray those ashes, and set them drink in part of the

water that was conveyed forth of them by the strength of the fire.

Then put the ashes again into a vessel of glass, as is aforesaid, each mind by itself, and pour upon each part of its own water of life, and seeth them for the space of twelve days. And do likewise in all points four times. Again pour upon every black earth alone by itself another portion of its own water of life and close the vessel as aforesaid and set them upon a furnace and give a slow fire other twelve days: and do so from time to time till every black earth become white and clean.

And when thou hast every earth alone by itself, white and clean, thou shalt put every white earth alone by itself in a strong vessel with an alembick put upon it and set it upon a furnace, and at the first give a slow fire and afterwards a stronger and stronger, and so continue, seething the earth, till every water of life go forth of his own proper earth and ascend up into his lembick, and then every white earth shall remain in the bottom of his vessel calcined and dry as unslacked lime.

Thus hast thou obtained other two elements: that is air and fire of ♀, air and fire of ☽, and air and fire of ☉. For every

water of life which hath come forth of its own earth and hath ascended by alembich, through the strength of fire, is in his own nature as air, and is called of the Philosophers the Perpetual water (aqua permanens); and every white earth which remaineth in the bottom of his vessel dry and calcined is in his nature as fire, and is called the Philosophers ashes.

Conjunction for the White Work.

Then proceed thus unto the White work. If you have one pound of the Philosophers ashes (the white earth) of ♀, take one fourth part of the Sophic ashes (the white earth)

of silver, that is 3 ounces, with one portion of the perpetual water of the white earth of ☿, (viz the ▽ that came forth of the white earth of ☿ by strength of the fire ♈ ascended into the lembich) and put them into a glass vessel well closed on a furnace, and make under it a slow fire and so seeth the medicine with a soft fire till the ℥iij of the white earth of ☽ have drunk the portion of the perpetual water of the earth of ☿ which was put to it.

Again the second time let the aforesaid ℥iij of white earth of ☽ drink in another portion of the foresaid perpetual water drawn and sublimed out of

the white earth of ♀ and seeth them in a close glass vessel with a slow fire, in all points as before; and after the same manner water, bray and seeth them a third time, and do in all points as at the first and second time.

After the same manner water bray and seeth the pound of white earth of ♀ with one portion of the perpetual water drawn and sublimed out of the white earth of ☽. Seeth it with a slow fire till the pound of the white earth of ♀ have drunk a portion of the perpetual water of the white earth of ☽ that was put to it. Thou

shall do likewise a second time and a third time.

Then take the residue of the perpetual waters drawn and sublimed out of the white earth of ♀ and out of the white earth of ☽ and mingle them together and make of these two waters one water.

Then take one part of the white earth of ☽ so imbibed as aforesaid and three parts of the white earth of ♀ so imbibed, & mingle and join them together with a little portion of the foresaid water mixed and compounded of the foresaid residue of the two perpetual waters.

Again put one part of the

white earth of ☽ to three parts of the white earth of ♀ and mix & join them together with braying and watering with one other good portion of the foresaid water mixed and compounded of the residue of the perpetual waters as aforesaid.

And so do, mingling & joining by litt~~le~~ and little together the white earth of ♀ and the white earth of ☽ with the foresaid proportion of mixed and compounded waters of the residue of the two perpetual waters aforesaid, while the foresaid earths with the foresaid waters be incorporated together.

Then put them into a glass vessel, well closed that no air

go forth, and set it upon a furnace and make under it a slow fire for the space of four days. And so iterate the work and bray it and water it, with a slow fire boiling it, until the foresaid earths have drunk the foresaid water mixed and compounded of the remnant of the foresaid perpetual waters

Then take the water of life out of which the black earth of ☉ was gathered and the water of life out of which the black earth of ☽ was gathered, and mix these two waters together as thou didst with the perpetual waters drawn and sublimed out of the foresaid earths.

With a portion of the water so mixed and compounded of the aforesaid waters of life bray the aforesaid earths and put them in a glass vessel well closed; and set it upon a furnace, and boil them with a slow fire 4 days. Again put water to it and bray & beat it in all points as before; & so iterate the work again, braying watering and boiling till all the waters be drunk into the foresaid earths.

That done boil all the medicine with a slow fire six days, and that in a very good glass well closed that no air come forth. And after six days, by little and little make the fire

stronger, but at last such an even fire, neither increasing nor diminishing, under the furnace for 14 days or till the said earths and water be brought into one body — the which thing you shall perceive when the colour is not divers in the earths and waters, but as well the earths as the waters be perfectly coloured with a perfect colour of pure silver. For in the hour of joining together, before their perfect dealbation or whitening, and before the perfect colour of fine silver come, all the colours in the world shall appear; and in the end, after the transitory colours, the whole medicine shall become

white and coloured most perfectly with the colour of fine Silver.

Then is the Stone ingendered & our labour ended, for the earth of ☿ the earth of ☽; and the waters of life and the perpetual waters are joined together with the bodies aforesaid, cleansed and sublimed, and converted into their nature which could not be before because of their uncleanness and grossness. With these Nature increaseth and augmenteth that the Stone may be endued with a multiplying power. For the Stone shall be fully made and ingendred by watering the bodies with ☿ and after digestion or concoction as aforesaid.

Multiplication.

The Stone groweth and may be multiplied to infinity, and that is thus:

Take of ☿ – what kind of ☿ thou will – purge and purify it in all points as hath been shewed before. Pour part of the ☿ upon the Stone slowly by little and little, ever giving him new ☿; and boil them wt a slow fire. And again imbibe and boil and so iterate the work with water (that is ☿) and boiling until the stone have drunk in and be multiplied as much as you will, for there is no end of multiplying.

Reduction of the Multiplied white Stone into Silver.

If thou wilt thou mayest melt part of the worke for present support. Take as much of the white stone as thou wilt, put it in a crucible and give fire, but without the blast at the first: afterwards raise the heat with the blast and it shall be turned and melted into most fine ☽, perfectly pure.

The residue which thou intendest to continue multiplying keep unmelted, for when once it is melted it is only ☽ and cannot be multiplied any more; but before melting it

may be multiplied ad infinitum being still the stone called Elixer.

The Red Stone.

By proceeding in all points ☿ in the same manner and form as thou didst for the White Elixer, with the same proportion and measure, thou mayest make conjunction with the white earth of ☉ and four times as much of the white earth of ☿, using the perpetual waters and the water of life of the same, as in the former work, and the Red Elixer shall be ingendred.

And in like manner as in the white work it may be

augmented and multiplied to infinity. And it may be nourished and watered with ☿, of whatever kind it be, whether ☿ found in the earth or ☿ made of ♀, of lead, of tin or of other metals.

The cause of this, according to the Philosophers, is this: Mercury is naturally all one matter in all metals, and therefore from all manner of ☿ well fined, purged and sublimed may fine ☉ and fine silver be made.

According to the authority of Aristotle in lib. 4° let all artificers of Alchymy know that the metals cannot be serviceable except they be brought to their first matter,

mercury, and be clarified from their corruption by heat of fire. But by the reduction of metals to the first matter, that is to ☿, the work is possible and easy; and then they may be augmented and multiplied ad infinitum, for every thing that is ingendred and groweth may be augmented and multiplied, as in vegetables and animals.

Finis.

THE SCIENCE OF ALCHIMY.

Copied from an old Manuscript.

THE SCIENCE OF ALCHIMY.

Of Mercury and Quicksilver.

They be divers in speech yet are they but one in kind: and ye shall understand that there be two manner of ☿.

The first is ☿ of kind, the which is the purest matter of the Earth, and is called Sperma, or Aqua viscosa, of the which Quicksilver is engendered and all metals

The second ☿ is Quicksilver, which with other metals by kind dissolveth himself with himself, without any other body, of other engendering, coming between

them: and when they be all loosed in this manner, then they be very ☿ and sulphur and be called aqua permanens, having and possessing all that is requisite to give perfection; for this is the ☿ of craft that the Philosophers use, and the same that he was before that he was congealed into metal, for they be turned down again to their centre.

Why speak the Philosophers so much of the herb called ☽ Lunary, saying that in that herb is all the perfection of this Science?

Clerks that be wise say that Lunary is three languages,

that is Latin Greek and Hebrew.
Luna is the moon in latin; a
standeth for αζοc and is the
greek word, and standeth also for
a planet called ☿; is the
hebrew word and is the ☉ that
worthy planet.

The ☉ they put for Gold, and
call it masculine, active, head
and King of the Tincture.

By the ☽ they understand
Silver, which they call feminine,
passive, and Lady of this Science.

Quicksilver is ☿ and is the
mean to join to Tinctures in
the privitie of the Philosophers.

The ferte of gold and silver
is only holden in quicksilver,
for silver and gold hold in

themselves no more Tincture than is required to their own perfection.

But by the ☉ and ☽ understand also hot and cold, for all kindly changing cometh by heat and cold: for in solution the ☽ hath dominion and is called Lady of moisture — she governeth Fishes & Floods. and the ☉ is hot and cause of all congelation, and nourisheth all this work.

Therefore say all the Philosophers, hiding this science, that Luna waxeth and waineth as doth the ☽, which is called cold and moist, for it is cause of our solution.

The quality of hot and dry is of the ☉, the cause of congealation; for heat is cause and nourisher of life in all living beings.

Therefore say the Philosophers that all the benefits of this Art is in ☉ and ☽ certainly.

It is a most wondrous thing that so much tincture should be found in Quicksilver as may be shewed in it, passing all other metals.

It is much against reason that metals should not be medicine except they die first; but the death of our quicksilver is the beginning of this work: and as he is turned

into water with heat it seemeth that he was first water. But metals may be turned into ☿ and here is their question answered that say that they may not be turned, which is not truth, wherefore it sheweth that the turning is possible.

Of Solution.

Now further will I shew the practice in this science.

Take the dead body a pound and make clean linnel of it and mingle it with 12 pound of ☿. Grind the linnel with salt and aysoll* till they be well mingled together. Then put to it a good quantity of the water;

* Query – Vinegar?

grind all together and set the whole in a sealing glass over the fire upon ashes, and make, underneath, a lent fire for the space of a night and a day and then withdraw the fire.

When all is cold strain the matter through a linen cloth and if there be any of the lime undissolved put them into the glass again with some more of the water of life and set them over the fire a day and a night more: and do so till all the body be turned to water, that is to say into ☿ that was his first matter.

Separation of Earth from Water.

Then take all this water and put it into a glasen vesel over a soft fire till thou see a black scum shew and swim above, the which scum thou shalt gather off finely as you may till the water stand clar without any scum. Now hast thou Earth and water

Cleansing of the Earth.

Take then this earth and do it in a vesel of glass and give it as much of the foresaid water as will cover it, and set it on a furnace with a little fire the space of ten days; and

then just of the same water thereto
and set it in the same wise.
Do thus oft till the earth be
made white and clean. And
this is that which the Philoso-
phers say - the Earth rots and
is made clean with water -
The which earth thus rotten &
cleansed and made white with
the help of God as our matter
is brought into a right way.

And after, thou shalt
take this earth that is thus
cleansed and made white,
and do it in a crob with
a lymbeck upon it and with
a sharp fire raise the water
congealed with the body, till the
earth be left in the bottom calcined
white.

Preparation of the Ferment.

Then take Ferment, whichsoever you will, equal to a fourth part of the dead body. That is to say take ☉ or ☽, for there is no other ferment, and make earth thereof, right as thou didest of the dead body, using it in the same wise in all manner of thing.

Conjunction.

Then join the calx of the dead body with the ferment and do them in a vessel or phial of glass and give them to drink a little of the water of the dead body, the vessel closed over a little fire. Then add a little

of the water of the ferment and so of either of them, by little and little, for the space of 3 days or more, over a little fire; giving them drinks and seething them aye till these $\frac{2}{2}$ bodies be brought into one: the which thou shalt know when thou seest the colour not to vary in them but remain permanently white; for before it come to this you shall see every colour that can be imagined.

Multiplication.

Then open the glass and put in of the foresaid water by little and little till it drinks up as much as it may: for by this

joining of the spirit the body is made to incorporate therewith and they become one, the glass being closed and set in heat as before, till it pass the colours and become white again if ☽ have been used for ferment; but if ☉ have been used it will go on to the Red.

Explanation of dark Sayings.

Let us now attend a little to the dark and obscure words of of the Philosophers: and first of Solution which in our Work is the beginning of our ☿. In this labour if you cleanse not the body ye work in vain, as say the Philosophers; though many

there be that weneth that the cleansing of the Spirit [that is the ☿], without the body sufficeth: but they cleanse not by imbibition of water, but it is evident that the body is turned into water of which it was first made, that is to say into crude ☿.

The second word is that Earth is made, as the Philosophers say; of the boiling and congealing of water the earth is made.

The third is of the cleansing of the Earth, of the which Morien the Philosopher sayeth, this Earth rotteth with his water and is made clean. The which

when thus cleansed, with the help of God all our matter is brought to a right way.

The fourth word is of the sweating of the water that ascendeth up in the distilling of the foresaid earth: and so hast thou earth water & air. And that is what the Philosophers say in the book of Turba: "as soon as it is made white, subliming with fire a little, the spirit goes out of it." It mounts into the Lembick & is called the Bird of Hermes. The earth that remains in the bottom of the vessel is of the kind of the fire. Of this Earth calcined and in powder in

the bottom of the Vessel Morien saith "These ashes in the bottom of the vessel, despise them not, for they are the diadem of the art." After that ferment must be added which is none other but the ☉ or the ☽ as Morien saith.

Cleanse the unclean body and make it white, and so put in him a soul, that is to say ferment or else thou profitest not in this mastery: nor may spirits be joined with bodies, and with joining shew as many colours as thou mayest think, and the imperfect bodies be coloured with stable colour.

Another Philosopher says:

"turn hinds and thou shalt find that thou seekest." Truth; for in our Mastery first we make of the body water, and after of that water we make earth, and thus turn we hinds. We make that which is within such as is that without; that is of a spirit we make a body and of a body we make a spirit; of a body we make water, of water we make earth shewing that our Stone containeth four elements.

It is also a body, a soul & a Spirit: But the Philosophers say that it is made of one thing: Truth; for all our Mastery is but water, for it

dissolveth the bodies into their first mind, that is ☿; and it calcineth and maketh them white and clean; it is it also that slayeth and also quickeneth, and maketh black colour to shew in the beginning when it turneth into earth, and also in the putting of ♀ water of the body to the water of the ferment sheweth many colours but last of all white.

Here I open unto thee secrets. Note! our Spirit is ☿ and when it is joined with the Earth of the dead body, which is called their mother, that is mother of ☉ and ☽, for Earth is mother of all things, that is called Engendering.

And when this Earth beginneth to hold some of the ☿ with him that is called conceiving, for then warmeth kindly the ☿ in the earth.

Then the water, that is to say quicksilver being made to fly, ferment being joined with the body and both concocted with the water till they be made all one in sight and in colour, the birth cometh: Then is the Stone borne, the which Philosophers call a King, saying besides "Behold your King coming out of the fire in a diadem: nourish him & feed him till he come to full age. His father is the Sun,

his mother is the Moon". The ☉ is called a perfect body, the ☽ an imperfect body.

Feed the Stone and nourish him till he wax wondrous much. Thou shalt nourish him with his own mother's milk, that is to say ☿, oft and oft till he have drunk that suffiseth him.

Copy of an Act passed in the first year of William and Mary entitled —

"An Act

to repeal the Statute made in the 5th year of King Henry IV against the multiplying of Gold & Silver."

Whereas by a Statute made and enacted in the Parliament held in the fifth year of the reign of King Henry IV, late king of England, it was enacted, among other things, in these words, or to this effect, namely: "That none from henceforth should use to multiply Gold or Silver or use the craft of multiplication, and if any the same do they shall incur the pain of felony." And whereas, since the making of the said statute, divers

persons have by their study, industry and learning, arrived to great skill & perfection in the art of melting and refining of metals, and otherwise improving and multiplying them and their ores, which very much abound in this realm, and extracting gold & silver out of the same, but dare not to exercise their said skill within this realm, for fear of falling under the penalty of the said statute but exercise the said art in foreign parts to the great loss and detriment of this realm:

Be it therefore enacted by the King's and Queen's most excellent Majesties, by and with the advice and consent of the Lords spiritual and temporal and Commons in

this present parliament assembled, that from henceforth the aforesaid branch, article, or sentence, contained in the said act, and every word matter and thing contained in the said branch or sentence, shall be repealed, annulled, revoked, and forever made void, any thing in the said act to the contrary in any wise whatsoever notwithstanding.

Provided always, and be it enacted by the authority aforesaid, that all the gold and silver that shall be extracted by the aforesaid art of melting or refining of metals, and otherwise improving and multiplying of them and their ores, as before set forth, be from henceforth employed for no other use or uses

whatsoever but for the increase of
monies; and that the place hereby
appointed for the disposal thereof
shall be their Majesties mint,
within the Tower of London, at
which place they are to receive
the full and true value of their
gold and silver, so procured, from
time to time, according to the assay
and fineness thereof, and so for
any greater or less weight; and
that none of that metal of gold,
and silver so refined and procured
be permitted to be used or disposed
of in any other place or places
within their Majesties Dominions.

See Statutes at Large — 1st year
of William & Mary Chap. 30.

[illegible] vng feu de forge [illegible]
a fonte [illegible]

Blanc ou feu des Jusitez prenez rigulle dantimoine Cautre Calcessine et demy Liure
acier en limaille bien laué en eau jusques a ce que leau en sorte clere
et demy Liure de salepestre raffiné demy Liure pillés / pilles toutte et poudres a
part puis vous les forgerés toutte ensemble dans vng creuset et fait fondre le tout
remuant les mattieres auec vng baston et en fondant jetté y dedant par fois
du salepestre et quand toutte la matière sera fondue jetter ladite mattiere dans vng
vaisseau plain deau commune puis ~~[illegible]~~ brails vostre ditte mattiere
sur ~~[illegible]~~ marble et en prené vne once et 4 onces de fin Juttitez puis faittes
fondre 4 fois et a la fonstant chacune fois vne once de la dicte fonte et le jetez
chacune fois en eau clere puis en la derniere fois en vne lingottiere de bois et
~~ne~~ notté que en chacune fois le faut
Repiller

Orpimant sublimé 4 onces alun de roche 4 onces pulverisés le et remettre en ung vaisseau de verre ou y liat de venus en limaille la troisiesme partie de 4 onces et mette toutte lesdites matières ensemble avec roche cy dessus sous lesquelles verseras dedans huille de tartre tant qu'elle surnage ung bon doigt par dessus et le laisser par 24 heures et d'autant que ladite huille de tartre en l'endurant ladite matière et qu'elle ce dissipoit vous y en remettrez et quelle ce dissipoit vous y en remettrez affin qu'à trois fois que assez d'autre surnage à trois fois que assez comme l'autre de cort part par 24 heures comme l'autre toutes lesquelles matières vous incorporerez ensemble avec ung peu de borax et aussi lune faite à tous suyvant ... de feu et ... la pommant mettre en ... sans ... adition toutes fois qui le voudroit ... milleur il faudroit mettre le plus d'argent en quantité et toutes les susdites matières par ensemble ... deument ... bien ... broyer ... meslez avec une longue broche ... incorporez

Orpimant ce sublime entre deux pots ... et le mettant sous le charbon ... sublime au pot plus hault qui est bon suyvant ... taindre ... et la lune fixe en sable

mar gassitte dort j ☉ [illegible] serat
Cinabres et salep [illegible] autant l'un que
l'autre demy once de vitriol rebuffie
j ☉ [illegible] aut [illegible]
[illegible] et [illegible] sub [illegible]
dant ung Crusel bin lutté et couvert
que metteras au feu de roue et ne luy
[illegible] que douze heures puis luy feras
mourir vostre feu apres souvriras
le Crusel et trouveras l'aumenie [illegible]
bin et [illegible] comme or de ducat et
[illegible] acetonst de ce poudre quand tu
[illegible] tant [illegible] la medesine et en ce
[illegible] vostre ☉ et l'aume mais
[illegible] bin vos [illegible] que [illegible] de la
poudre et [illegible] bin [illegible] et mettre en sorte
qui [illegible] au [illegible] le profit sondelr
dans [illegible] neuf et le jette en lingot et vous
orez [illegible] a 24 carat

Congellation dont fut mort [illegible]

prene [illegible] aux 2 ☉ de mercure
aux du fort vinaygre mettre tout
[illegible] dans ung vasse de verre ou
terre puis avec ce doit faire ledit
[illegible] sel et vinaygre qui soit
comme [illegible] et apres [illegible] cette
onyaux et mettre le dant ung pot de
[illegible] que au fonz y mettre demy once
[illegible] et de [illegible]

mis de poudre [illegible] puis vostre porter d...
mercure dessus ladicte poudre puis vous re...
demy once de ladicte poudre reverit jusqu'au dessus
du pot et faut ce faict avoir ung couvercle
faict a la forme du pot qui soit de cuyvre
lequel lutterez fort bien avec bon lut et faut
ce faict mettre vostre pot a ung petit
feu de roue ~~a ung petit feu~~ de trois doigts
et autour du vaisseau [illegible] puis ~~l'augmenter~~
l'augmentant et ce faict a trois heures de
feu continue, couvrez vostre pot et mettre
deux charbons au dessus dudit pot et estant
aussi au jour et estre refroidir et trouverez vostre
froid ouvrez vostre dict pot et trouverez
vostre mercure congelé et attaché contre le
couvercle

Pour calciner le talcq
Faut prendre du salpestre et de sel armoniac
avec puis prendre vostre talcq et les
boullir dans ung pot et le tenir a

Vraie multiplication de sol
a ceux pour l'avoir donné
par un seigneur de
Espaignol

Dissolvez une once de lune fine i [illegible]
dedans ung ou [illegible] i [illegible] de [illegible] et
celuy qui faict l'esguillette chacun et faut

Prenez les au moniats salitrestre vitriol
Armeniac verdet aluna le tout bien puluerisé
et meslez ensemble la moitié dautant + laquelle
mettrez au feu de fonte et alors que ladicte
poudre sera en fusion vous y mettrez vostre
lingot tout rouge du feu et le suffisant
Jusque atant que luille soit dissoute alors
vez voyant vostre lingot sera lasé et
fault quilz y est encore vng peu d huille fault
vous voyla pourquoy il en faudra mettre
assez et aussi le fr lessez recuyre et apres le
Jettez tout chaulx dans vng boullitoyre fait
de tartre et comme

augmentation a leaue fort lune
comme fait monsieur bruant ☉

Prenez fraud venus 1 ℥ ☉ et la mettez
en paster limeure bien deslie puis deporez
de Melidoine 1 once tutie alexandrie
preparée 1 ℥ ☉ le tout mis en poudre et
mit ton venus auec ladicte poudre et fault
bien lucter son pot auec luton sapiencie puis
estant sec donnez feu doulx durant 1 heure
et demie puis grand feu Jusque a ce que tout
soit bien fondu et estant bien fondu prenez
autant ☉ comme dudict venus et le fondez
et meslez ensemble et tu auras une matière
excellant tresfois

Pres beurre de vitre Roffine
vitriol rebuste anna sel armoniat
z parties et le tout mettez en poudre
subtille pour donner dessus et belle
fontaine alors seras [illegible] aud[illegible]
fort et fort jaunes a[illegible] feu [illegible]
fait dissoudre y tt dont bien fin en
eau fort fait [illegible] dissoudre lors puis
estant tout [illegible] bien dissoultz et [illegible]
[illegible] estant tu prendras le pois de 8 [illegible]
[illegible] armoniac mis en [illegible] et la
retirez en [illegible] eau et oz dissoulz et la
[illegible] les [illegible] de deux ou trois heures
ensemble [illegible] ung petit feu [illegible] alors
feu feras [illegible] et [illegible] fait ton
or [illegible] ung feu de bois
et [illegible] audevant tout [illegible]

Notta que si tu sublimes le sel armoniat
avec [illegible] [illegible] autrefois
[illegible] eau fort [illegible]
dissoudre lors tu feras fort bien [illegible]
[illegible] [illegible] et ledit
[illegible] tout [illegible]

pour faire soulte tous
metaux
[illegible] du precipitte de mercure et
salpestre anna le tout bien subtilliez

et le [illegible] mesle le matteras dans vng matras
bequel matteras bequel matteras estant fer-
me bone et lestier luyne que le tout
soit chaudu en pain qu'il sera dans des heures
clos les ahe vostre vasse et peut estre
la masse laquelle sera faus en fer
proiection vng fois selon ceux qu'il
qu'il vous plaira

☉ Sol

☽

♂ mars

🜿 antimoyne

⊖ verdet

✳ sel armoniac

♀ venus

🜽 orpiment

♄ saturne

☿ mercure

🜺 allum

🜊 vinaigre

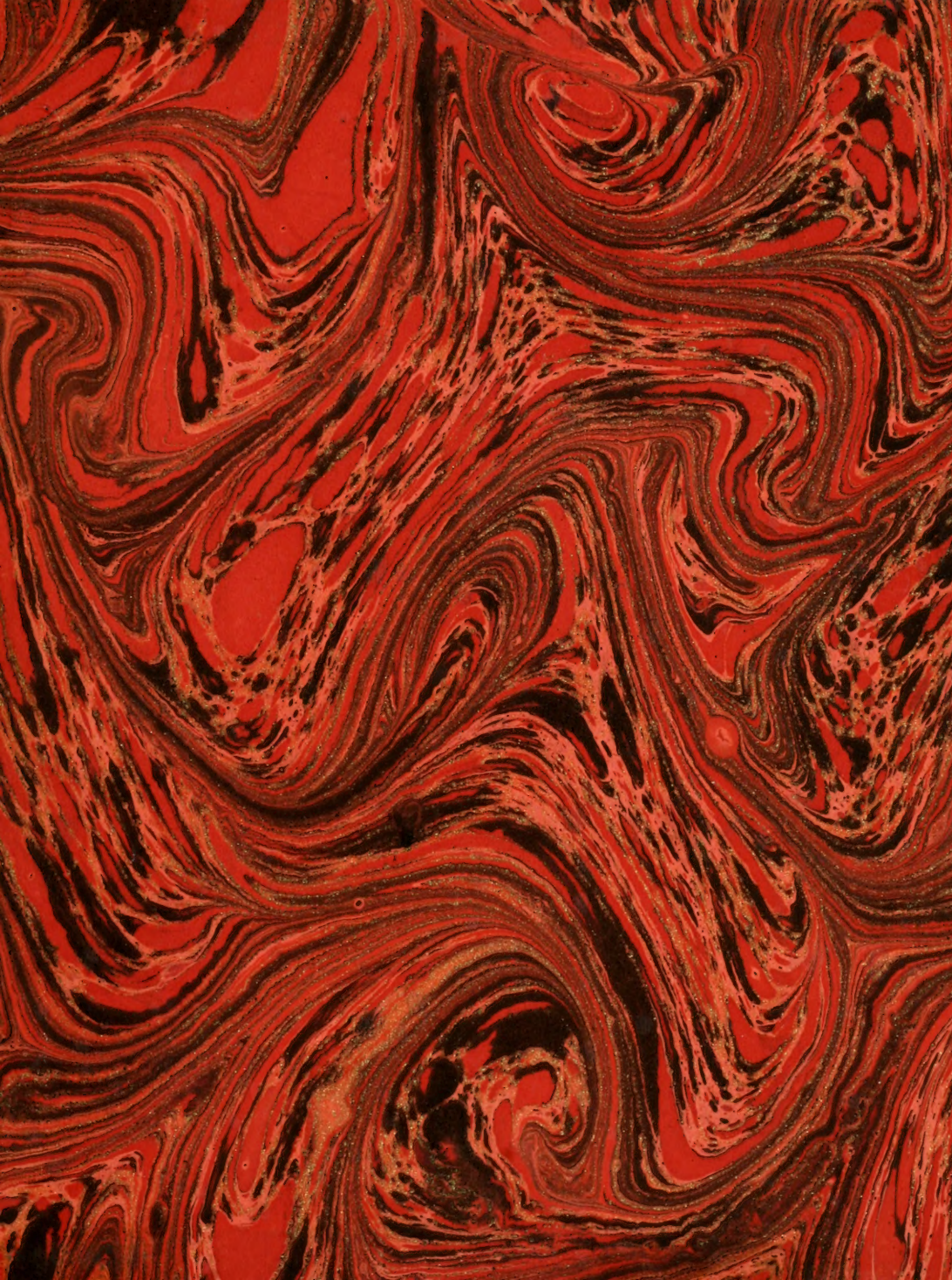
🜍 sinabre

🜕 salepetre

♀ venus

🜜 sel commun

🜔 tartre

♃ Juppiter

🜍 souffre